But a beginning has been made, and its progress has been striking.

In the Hanoverian period, the majority of the Jews in England (as on the Continent) were probably engaged in petty trading, peddling, and old-clothes dealing. The testimony of scores of caricatures, engravings, popular songs, is sufficient to prove this fact. On the other hand, they were excluded almost completely from the professions: and it was generally urged by the opponents of Jewish emancipation that, until they shewed a greater interest in these more polite and useful callings, they would not make good their claim to be considered good and useful citizens.

A couple of generations were sufficient to wipe away this reproach. Nowadays, the positions are reversed. The Jewish pedlar is to-day non-existent, or almost so, in the areas in which he was previously best known. The itinerant Jewish old-clothes dealer, formerly a characteristic figure in the London streets, is completely extinct. The Jewish pawnbroker, a figure of the music-hall not so long ago, is now said to have disappeared entirely in the city of London. At the same time, the range of Jewish economic activity has immensely broadened; and the influx into the professions has grown to such proportions that great-grandchildren of those critics referred to above are now complaining of an over-great tendency in this direction. One point, however, is overlooked in this criticism: a man employs a doctor, a lawyer, or a dentist, not because of his race or his creed, but because it is anticipated that he will bring to bear the best qualifications and the most conscientious service.

The case of agriculture illustrates even more strikingly the progress which has been made in the economic re-adjustment of Jewish life. An urge to the soil has invariably manifested itself in Jewish history, immediately external pressure has been removed. There were Jewish agriculturalists in Russia under the Old Regime,